

The University of Chicago

THE RELIGIOUS ATTITUDES AND
HABITS OF COLLEGE
FRESHMEN

A PART OF A DISSERTATION SUBMITTED TO THE
FACULTY OF THE DIVINITY SCHOOL IN CANDIDACY
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

1934

By
RUSSELL A. BEAM

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CHAPTER I

INTRODUCTION

Approaches to the Study of Religion in the Colleges

In recent years many workers have been studying the religious situation of college students, employing in their endeavors various approaches. Running through these efforts are emphases on certain basic considerations which seem to be at work as motivating and furthering this development. These considerations may be characterized briefly as follows: (1) the recognition that college students face life situations in which religious experiences are subject to many and subtle influences; (2) that from the colleges will come many of those who are to become leaders in different lines of activity; (3) that the religious situations of the college student offer challenge as well as opportunity to all who are interested in the development of religious education; and, (4) that it is both possible and desirable to utilize the emerging techniques of the psychological and social sciences for the investigation of the religious experiences of the college student.

Prior to the much-quoted study of the beliefs of American college students made by J. H. Leuba in 1915 there had been a few sporadic attempts to discover some evidences regarding the religious situation in the colleges. Since that time the number of investigations has constantly grown. This early study by Leuba employed exclusively the questionnaire method. The difficulties faced and the narrow limitations of the results are recognized by the investigator, particularly the difficulties attendant upon limitations of method and the opposition to scientific research

regarding religious beliefs.¹

While the limitations of the questionnaire were recognized by subsequent workers in the field, it continued to be used for a number of studies. However, many of the investigations carried on since the pioneer endeavors of Leuba evidence a trend of development in research techniques that may be characterized as a search for greater reliability and comprehensiveness. Trends in emphasis upon various approaches seem to follow in historical sequence.²

The earlier vogue of the questionnaire, usually administered to the respondent by some one other than the investigator or sent through the mails, occupied the field of attention approximately from 1915 to 1925. The more recent studies employing this method have sought to refine the technique through the use of multiple-choice or controlled-type forms of questionnaire. The approach through an analysis of student records began about 1915 and continued for a few years. Following the developments in the field of general education, the survey came into prominence as a technique for investigating student religious experience subsequent to 1921 and was carried to its most extensive development in 1929-30. In the meantime, the testing movement, which had received great impetus during the war years, was extended to include studies of student religion. Arising out of the recent emphases on the analysis of personality and its measurement, there has come a study of the traits of personality. Added to this has been the utilization by sociologists of the life-history. As indicated by Symonds, the most recent and most comprehensive de-

¹J. H. Leuba, The Belief in God and Immortality. Boston: Sherman, French and Company, 1916.

²M. H. Bickham, "Techniques for Studying College Students," Religious Education, XXIII (March, 1928), 220-227.

velopment has been the approach through the method of the case-study, itself a combination of techniques and employed in combination with other techniques.¹

Paralleling this trend in techniques has been the change in the focus on the areas and problems under investigation. The early studies were aimed at an examination of prevalent beliefs and concepts. Later the interest was directed toward an analysis of administrative provisions for the teaching of religion and the conduct of religious activities on the campus. The surveys ushered in an emphasis on the activities of the student, and in most cases included a consideration of the opinions of students regarding organized religion. More recently, the attention of studies employing more highly developed and refined techniques has been turned to an analysis of religious life and activity, in terms of its constituent elements of habits, attitudes and concepts.²

The developments here outlined, and the increase in psychological and sociological knowledge that has accompanied them, point to a demand for the use of a combination of techniques. Few ventures applying such a combination of techniques to the study of a number of situations have been launched. The difficulties of staff, finance and time are obvious. Hence, the alternative of dealing exhaustively with a single situation, endeavoring to select a representative campus community, has been the choice of most investigators.

Such an alternative has been chosen in the present instance. The locale of investigation selected was a standard four year Liberal Arts College which was shown to be typical of such

¹P. M. Symonds, Diagnosing Personality and Conduct, chap. xvi. New York: The Century Company, 1931.

²See list of previous studies and investigations at the end of Chapter I.

institutions through the application of a number of criteria. The procedure employed in the investigation was a combination of measurement through the use of selected instruments and the case-study technique, supplemented by data from the college records and the files of the Freshman Advisers.

Focal Problems for Investigation

The central problems with which this investigation is concerned are the determination of the religious attitudes and habits of a typical group of college Freshmen, and, the discovery of such trends in the change and development of attitudes as may be found. Also a focal point in the study is the discovery of such factors of influence as may be related to changes in attitudes and habits, and, the determination of the extent to which these influences are related to such changes.

It may be contended that problems such as these have occupied the attention of those whose investigations have been reviewed. While this is undoubtedly the case, in only a relatively few instances have the attitudes been measured or analyzed through the use of techniques which are at once psychologically, logically and statistically adequate. Though there have been several references to the factors of influence in the college situation which are related to the development of students' attitudes toward religion, in practically no case has there been a careful analysis and verification of the students' estimates of these influences through the employment of objective and statistically reliable instruments of measurement.

Hence, the present investigation is aimed at the examination of these problems and the securing of data through such means as outlined, in order that the conclusions from previous studies may be checked or verified, and, substantial original

conclusions developed. Quite naturally, some of the various aspects of these problems which have already been touched upon will be investigated anew. A list of these would include such questions as:

- 1) Do differences in denominational affiliation bear any relationship to differences in religious attitudes and habits?
- 2) What differences in religious attitudes and habits are related to sex differences?
- 3) To what degree are the factors of chronological age, intelligence, socio-economic status or scholastic ranking related to differences in religious attitudes and habits?
- 4) What are the conceptions of God and Jesus held by such college Freshmen? What are the trends in the development of such conceptions among the persons of such a group?

However there are other aspects of the focal problems with which this investigation is concerned which do not seem to have been adequately treated in any previous study. Such problems are the following:

- 1) What are the characteristic attitudes of college Freshmen toward the church, toward God, toward the Bible, and toward other religious groups than that with which they are individually affiliated?
- 2) What are the major trends in the development of such attitudes?
- 3) In what way are such attitudes inter-related and what is the extent of this relationship?
- 4) What are the characteristic habits of college Freshmen with respect to participation in religious activities?
- 5) What is the relationship of such participation and such attitudes as previously mentioned?
- 6) What is the character of such changes in religious attitudes and participation as take place during the Freshman year in college?
- 7) What are the influences peculiar to the college environment which are related to these changes in religious attitudes and habits? To what extent are the influences significantly related to such changes?
- 8) To what extent does extremity in attitude occur in a selected group of college Freshmen?

- 9) To what extent is extremity in one attitude correlated with extremity in another attitude, where the same individual is concerned? Is a given individual consistently an "extremist" in his attitudes?
- 10) What are the factors of influence related to extremity in attitude and to what extent is a particular influence operative?
- 11) What are the implications of the findings regarding the religious habits and attitudes of a typical group of college Freshmen for the development of a program of education in religion?

List of Previous Studies and Investigations

Questionnaire Technique

- Morse, J. and Allen, J. "The Religion of One Hundred Twenty-six College Students," Journal of Religious Psychology and Education, VI (1913), 174-194.
- Leuba, J. H. The Belief in God and Immortality. Boston: Sherman, French and Company, 1916.
- Conklin, E. S. "Superstitious Belief and Practice Among College Students," American Journal of Psychology, XXX (1919), 83-102.
- Van Ormer, E. V. An Analysis of the Religious Attitudes of Protestant College Students. M. A. Thesis, Columbia University, 1927.
- Searles, H. L. "An Empirical Enquiry into the God-Experience of One Hundred and Forty College Students," Religious Education, XXI (August, 1926), 334-41.
- Eells, Walter C. "Why Do College Students Go To Church?" Religious Education, XXI (August, 1926) 342-47.
- Stack, Alma. "The Religious Attitudes and Activities of University Students." M. A. Thesis, Northwestern University, 1927.
- Bain, R. "Religious Attitudes of College Students," American Journal of Sociology, XXXII (1927), 762-770.
- Boyer, E. S. "Student Church-grouping in Higher Institutions with Relation to Religious Education," Religious Education, XXII (January, 1927), 76-79.
- Pressey, S. L. "College and Adolescent Needs," Research Adventures in University Teaching, Bloomington, Illinois: Public School Publishing Company, 1927, pp. 140 ff.
- Dudycha, G. J. "The Religious Beliefs of College Freshmen," School and Society, XXXI (February, 1930), 206-208.

Wickenden, A. C. "The Effect of College Experience Upon Students' Concepts of God." Ph. D. Dissertation, University of Chicago, 1931.

Emme, E. E. "A Study of the Adjustment Problems of Freshmen in a Church College." Ph. D. Dissertation, University of Chicago, 1932.

Experimental Technique

Aubrey, E. E. "An Experiment in College Religious Education." Ph. D. Dissertation, University of Chicago, 1926.

Griffin, H. C. "Changes in the Religious Attitudes of College Students," Religious Education, XXIV (February, 1929), 159-164.

Standardized Measurement Technique

Lundberg, George A. "Sex Differences on Social Questions," School and Society, XXIII (May 8, 1926), 595-600.

Jones, E. S. "Opinions of College Students," Journal of Applied Psychology, X (December, 1926) 427-36.

Shuttleworth, F. K. "The Influence of Early Religious Home Training on College Sophomore Men," Religious Education, XXIII (January, 1927), 57 ff.

Stone, C. L. "Beliefs and Attitudes of College Freshmen." Unpublished Research Report, Dartmouth College, Hanover, N. H., 1927.

Thurstone, L. L. and Chave, E. J. The Measurement of Attitude. Chicago: University of Chicago Press, 1929.

Likert, Rensis. A Technique for Measuring Attitude. Number 140 Archives of Psychology, Columbia University, New York City, 1932.

Katz, D. and Allport, F. H. Students' Attitudes. Syracuse, N.Y.: Craftsman Press, Inc., 1931.

Heilman, J. D. "Research Concerning Church Attitude." Unpublished Research Report, Colorado State Teachers College, Greeley, Colorado, 1933.

Survey Technique

Edwards, R. H., Artman, J. M. and Fisher, G. M. Undergraduates. New York: Doubleday, Doran and Company, 1928.

Alderton, Walker, et al. Undergraduate Instruction in Religious Education in the United States. Chicago: The Religious Education Association, 1928.

- Klein, A. J. Survey of Land-Grant Colleges and Universities. Washington: Superintendent of Documents Office, 1930.
- Leonard, R. J., Evenden, E. S. and O'Rear, F. B., et al. Survey of Higher Education for the United Lutheran Church. New York: Bureau of Publications, Teachers College, Columbia University, 1929.
- Mendenhall, W. W. "Administrative Provisions for the Religious Education of the College Student." M. A. Thesis, University of Chicago, 1930.
- Reeves, F. W. and Russell, J. D., et al. The Liberal Arts College. Chicago: University of Chicago Press, 1932.
- Hartshorne, Hugh, Stearns, L. W., and Uphaus, Willard. Standards and Trends in Religious Education. New Haven, Yale University Press, 1933.

Case Study Technique

- Loucks, Grace H. "Doubts of College Students - Symptoms or Causes?" Religious Education, XXI (August, 1926), 349-352.
- Leftwich, L. L. "Survey of Attitudes Toward Religion of a College Freshmen Class." M. A. Thesis, University of Chicago, 1924.
- Angell, R. C. A Study in Undergraduate Adjustment. Chicago: The University of Chicago Press, 1930.
- Rame, K. E. "A Study of the Adjustment Problems of Freshmen in a Church College." Ph. D. Dissertation, University of Chicago, 1932.

CHAPTER II

LOCALE AND METHODS OF INVESTIGATION

Locale of Investigation

Description of the college.- The locale of the investigation is a standard four year Liberal Arts College, affiliated with the Methodist Episcopal denomination. The institution is accredited by the North Central Association of Colleges and Secondary Schools, the Association of American Universities, the State University, and its School of Music by the National Association of Schools of Music. It holds membership in the American Association of University Women, the Association of American Colleges, and the University Senate of the Methodist Episcopal Church.

The institution is located in a city of thirty thousand population, near the center of population of the state. The city is characterized as a commercial and manufacturing center, served by four railroads and at the intersection of four of the main paved highways of the state. The college was founded in 1850 under the patronage of the Methodist Episcopal Church and opened with an initial enrollment of one hundred thirty-five students. Its present enrollment, at the time of this investigation was five hundred eighty-five students.

Typicality of the college.- The institution which served as the locale of the investigation is one of the thirty-five colleges included in the survey of colleges under the jurisdiction of the Methodist Episcopal Church, the detailed report of which has been published under the title The Liberal Arts College. It was largely on the basis of an indicated typicality as shown in

the data presented by this survey that this particular institution was chosen as a field for study.

The evidence in the comparative data presented in the foregoing volume would indicate that in so far as a median position is an index to typicality, this institution would seem to be quite typical of the thirty-five colleges covered by the Methodist Episcopal Survey. And, in so far as this group of institutions is typical of the privately endowed colleges in the United States, the institution which was the locale of this investigation might be thought of as typical of the larger group. Data presented in a number of surveys of colleges would seem to indicate that this is indeed the case.¹

Identification of the group.- The group utilized as a field for study was composed of those classified as Freshmen at the opening of the school year 1932-33. From this preliminary grouping there was eliminated those individuals formerly in the college and those who were later eliminated voluntarily or by action of the college administration. From the resulting group there was eliminated those cases on which data were incomplete, leaving a net total of one hundred seventy cases.

There were in this net group one hundred ten young men, ranging in age from seventeen years to twenty-three years; sixty young women, ranging in age from sixteen years to twenty years. The average age of the group of young men was 18.7 years, of the group of young women 17.9 years, and of the total group of one hundred seventy the average age was 18.4 years.

¹F. W. Reeves, et al., The Liberal Arts College. Chicago: University of Chicago Press, 1932. F. W. Reeves and J. D. Russell, College Organization and Administration. Indianapolis: Board of Education, Disciples of Christ, 1929. R. J. Leonard, E. S. Evenden and F. B. O'Rear, et al., Survey of Higher Education for the United Lutheran Church. New York: Bureau of Publications, Teachers College, Columbia University, 1929.

On the basis of their distribution as to denominational affiliation, vocations of parents, size of home community lived in, scores on the "Sims Score Card for Socio-Economic Status," intelligent quotients as computed from the "Otis Intelligence Test, Higher Examination Form A," and the scores on the Thurstone "Personality Schedule," the Freshmen of this group are shown to be highly typical of similar groups of College Freshmen enrolled in institutions of the same general classification and status as the institution in which this investigation was made.¹

Methods of Investigation

Procedures.- The procedure employed in the investigation was a combination of measurement, through the use of selected instruments, and, the case-study technique, supplemented by data from the college records and the Freshman advisers' files. The instruments employed were administered in two groupings, Series I and Series II. The Series I instruments were used at the beginning of the school year and the Series II instruments near the close of the school year. Between the two testing periods, the case-study data was obtained largely as life-history material by means of interviews with the Freshmen.²

In the development of the data, both statistical and analytical procedures were employed. The results obtained from the standardized instruments were treated statistically, as were the responses to some of the questionnaires that entered into the investigation. Conclusions were developed through the statistical and logical analysis of the data, with particular attention

¹See Chapter II, copies of complete dissertation, on file in University of Chicago Libraries.

²See list of instruments used in investigation at the end of Chapter II.

to the correlation between results obtained from the use of standardized instruments and those obtained through the life-history and case-study procedures.¹

Instruments Used in Investigation

Series I

Schedule of Social and Religious History. (Mimeographed)

Personality Schedule, Thurstone.

Social Distance Index, Bogardus. (Adapted)

A Scale of Attitude Toward the Church, Thurstone and Chave.

Attitude Toward God, Form A, Thurstone and Chave.

Attitude Toward God, Form C, Thurstone and Chave.

My Definition of God. (Mimeographed Check List)

What I Think of Jesus. (Mimeographed Check List)

Case-Study Interview

Sims Score Card on Socio-Economic Status. (Used in connection with the Case-Study interview).

Instrument For Obtaining Life-History. (Adapted by the addition of analytic and cumulative questions entitled "Addition to Life-History Instrument.")

Series II

**A Scale of Attitude Toward the Church, Thurstone and Chave.
(Alternate Form)**

Attitude Toward God, Form B, Thurstone and Chave.

Attitude Toward God, Form D, Thurstone and Chave.

Social Distance Index, Bogardus. (Adapted)

Check List on Campus Activities and Associations. (Mimeographed)

My Definition of God. (Mimeographed Check List)

My Conception of Jesus. (Mimeographed Check List)

Check List on Religious Habits. (Mimeographed)

¹See Chapters III and IV, copies of complete dissertation, on file in University of Chicago Libraries.

CHAPTER III

CONCLUSIONS AND IMPLICATIONS

The Character of the Religious Habits and Attitudes of the Freshmen

The results of the investigation show that certain differences and similarities of religious attitudes and habits are in existence in this group of Freshmen in a denominational college. Both the differences and similarities may serve to illuminate the character and trends of development in the religious habits and attitudes of such college Freshmen. It is to be remembered that we are dealing here with the reactions of students to recognized social organizations and institutions which are considered as expressive of religion in our common life. In such a situation the endeavor to apply a particular definition of religion constructed on a priori bases would be beside the point. The attitudes and habits under investigation are approached in terms of their relationship to such forms of organization as have been given currency and approval in our society as expressive of religion; namely, attitudes toward the church, toward God, toward the Bible, toward other religious groups, and, habits of participation in organized forms of religious activity.

Basic to a consideration of the specific characteristics of the expressions of religious attitudes and habits on the part of these students is a recognition of the range and variety of those responses:

The distributions are such as to yield curves which are slightly skewed positively and are of the type characterized by Spearman as most closely approximating the normal curve of prob-

ability in stability.¹ The deviations from the central tendency, the mean, are such that the number of cases falling within the limits of one sigma in either direction from the central tendency (approximately 68 percent of the group) cover a comparatively narrow range on the various measures of attitude and participation. The interpretation of the trends within the group made possible by the existence of such a situation will be treated with reference to the various measures of attitude and participation as each are dealt with in the discussion to follow.

Differences in denominational affiliation evidently bear little relationship to differences in the age of entering the church, the mode of entering into active church membership, habits of religious participation or the religious attitudes surveyed in this investigation. This condition seems to have obtained both within the Protestant groups and the small Catholic group, Roman and Greek. The findings of this study regarding this point are supported by the investigation of Van Ormer, who made an analysis of the religious attitudes of Protestant college students; and, by the data secured for the attitude study in the "Social Trends" survey.² On the other hand, Katz and Allport found in the Syracuse University Reaction Study that there were differences in attitude related to denomination.³ However, this latter study ignores denominational differences within Protestantism and considers only the four major categories - Protestants, Catholics, Jews, and No

¹T. L. Kelley, Statistical Method, pp. 128-150. New York: The Macmillan Company, 1923.

²E. V. Van Ormer, An Analysis of the Religious Attitudes of Protestant College Students. M. A. Thesis, New York: Columbia University, 1927. Hoover Commission on Social Trends, Social Trends in the United States, p. 1011. New York, 1932.

³D. Katz and F. H. Allport, Students' Attitudes, pp. 262-274. Syracuse, New York: Craftsman Press, 1931.

Church Affiliation - considering these as denominational categories. Under the circumstances, comparison of the findings would seem to be beside the point, although it must be noted that the Catholic group were considered as a separate denomination in the present investigation, and as such showed no substantial differences in attitude from the other denominational groups.

Differences between the sexes in their religious attitudes and habits, both at the beginning and the close of the school year, are to be noted in two instances. These are with reference to attitudes toward the church and the degree of social distance. In the former instance a larger proportion of women than men is to be found with scores toward the positive or favorable end of the scale and in the latter instance with scores toward the negative or unfavorable end. However, the differences are not sufficiently great to be statistically reliable. There are also to be noted slight differences between the sexes similar in character to those found by the Syracuse University Reaction Study and the study of attitude toward the church by Thurstone and Chave.¹ These differences are such that as the degree of orthodoxy diminishes the differences between the sexes increase.

Differences in chronological age seemingly bear little relationship to differences in religious attitudes. The degree of relationship between this factor and scores on the various measures of attitude is insignificant. In an unpublished study employing some of the same measures and instruments utilized in this study, J. D. Heilman found that the differences in age bore little relationship to differences in attitude toward the church as dis-

¹D. Katz and F. H. Allport, op. cit., pp. 262-274.
L. L. Thurstone and E. J. Chave, The Measurement of Attitude,
p. 72. Chicago: University of Chicago Press, 1929.

covered in a group of college Freshmen.¹ However, there does seem to be a rather definite relationship between chronological age and differences in degree of participation in religious activities in the group of Freshmen covered by the present investigation. The relationship is such that increase in age is correlated with decrease in religious participation.

When attention is turned to a consideration of the concepts regarding the idea of God and Jesus held by the Freshmen it becomes evident that practically 55 percent of the responses endorsed concepts at the beginning of the year that may be classified as "traditional." Approximately 35 percent held to such concepts as might be classified as "liberal" or "critical." The remaining 10 percent endorsed statements of concepts that were "humanistic" or "agnostic" in their import. At the close of the year 35 percent of the responses still held to their "traditional" concepts and the proportion evidencing "liberal" concepts increased to 42 percent. The greatest proportionate increase in percent was in the number of those subscribing to "humanistic" or "agnostic" concepts. It is also interesting to note that as a whole this group of Freshmen found it possible to express their ideas concerning God and Jesus through the endorsement of fewer statements at the close of the school year than at the beginning; their ideas apparently being more definite and critical.

A comparison of this group of Freshmen with the Freshmen group studied by Dudycha shows that in general the concepts of the majority of this group are further away from the traditional position than the group he studied.² The rather pronounced trend

¹J. D. Heilman, "Research Concerning Church Attitude," Unpublished Report, Colorado State Teachers College, 1933.

²G. J. Dudycha, "The Religious Beliefs of College Freshmen," School and Society, XXXI (February 8, 1930), pp. 206-208.

of change in concepts shown in this group of Freshmen is reflected in studies of other student groups and samplings of the general population; such as the earlier and less statistical study of Undergraduates, the investigation of H. L. Searles covering all classes of students in both private and tax-supported institutions the Syracuse University Reaction Study, and the report on "Social Trends."¹ In all of these there is to be found a portrayal of a consistent tendency toward liberalism. Yet, while this trend is clearly operative, the group of Freshmen covered by the present investigation shows little disposition to label the changes or positions endorsed. A large majority of the group failed to sharply differentiate "modernism" and "fundamentalism" on the form of the Bogardus test here employed.

The type of worship service preferred by a substantial majority of the Freshmen is one in which the sermon, music and symbols are given a large place; the scriptural and "evangelical" portions very little emphasis. The data show that variations from this pattern occur in the responses of relatively few of the group. Approximately 40 percent indicated a preference for the sermon as the most important part of the worship service; 35 percent a preference for musical forms; and 12 percent for the communion or Lord's Supper. Attitudes toward the chapel program indicate a decided trend toward indifference and dislike. Enforcement of the compulsory feature of the chapel program seems to have resulted in an increase of attendance but the character of the program is such that reactions against it definitely increased during the year.

¹R. H. Edwards, J. M. Artman and G. M. Fisher, Undergraduates, pp. 243-245. New York: Doran Company, 1928. H. L. Searles, "An Empirical Enquiry into the God Experience of One Hundred and Forty College Students," Religious Education, XXI (August, 1926), pp. 334-41. D. Katz and F. H. Allport, op. cit., p. 310. Hoover Commission on Social Trends, op. cit., p. 1013.

The attitudes of the Freshmen toward the religious institutions of the Bible, the Church and the Idea of God are such as to be characterized in the following manner. At the beginning of the year the substantial majority of the group tended toward quite favorable or positive attitudes with a narrow spread or diffusion of the group on the various measures of attitude. At the close of the school year a large majority of the Freshmen is still tending toward positive or favorable positions on the various measures of attitude. However, the spread or diffusion of the group on the scales is greater than at the beginning of the year, with the exception of the scores on the "Social Distance Index." Here the variations from the central tendency of the group are less than at the beginning of the year. Again, the mean of the distribution is further removed from the favorable position on the scale of "Attitude Toward God - Influence on Conduct" and the dispersion of the group is broader here than on any of the other measures.

The number of cases standing at either extreme on several measures (three or more) shows little increase. Evidently the same situation is obtaining here as that remarked by the Syracuse University Reaction Study where it was found that the group of "extremists" received few recruits during college years.¹ The data in the present investigation indicate that such "extremists" possess concepts and attitudes definitely developed prior to college entrance as a result of influences in the home or local community background, which are probably deeply entrenched.

Interpretation of the foregoing data must be made with the recognition that the extreme positions on the positive or favorable end of the various scales of religious attitude here employed are such as to be most probably classified as "traditional." This

¹D. Katz and F. H. Allport, op. cit., p. 311.

would mean that the major trend of changes of attitude within the group are in the direction of more "liberal" or "critical" attitudes.

The habits of the Freshmen with relation to the activities involved in the organized expressions of religion recognized in our society are indicated in their responses on the "Index of Participation." Here there are included such items as attendance and membership in a church, participation in church school or young people's societies, participation in the habit of individual prayer and organized group activities of churches. At the beginning of the year - reflecting the practice in the home community - the participation of the Freshmen in religious activities is shown as follows: 1.18 percent rarely participate, 16.47 percent seldom participate, 37.06 percent occasionally participate, 32.35 percent frequently participate, and 12.94 percent participate regularly in all available activities. At the close of the school year the situation is somewhat changed; 6.47 percent rarely participate, 31.77 percent seldom participate, 39.42 percent occasionally participate, 17.04 percent frequently participate, and 5.30 percent participate regularly in all available religious activities.

Two points are to be noted in this connection. The first is the slightly larger proportion of women than men who indicate a greater degree of participation at the beginning of the year; a difference which practically disappears by the close of the year. Another is the fact that the majority of the Freshmen indicate participation ranging from "occasional" to "frequent" at the beginning of the year and from "seldom" to "occasional" at the close of the year. The findings are comparable to those of Alma P. Stack regarding a group of 1600 University students and those of W. C. Bells on a group of 408 College students, individuals from all

four classes being represented in both of these studies.¹ Eells further found that the college student who was a church member participated more regularly in religious activities than did the resident membership of the churches in the college community. Though data on this point is not included in the present investigation, it is indicated quite definitely in the case-study data cited that the participation of the students tends to follow the pattern of participation set by the home and the local community.

A pertinent question is that regarding the interrelationships between the various attitudes toward religious objects. Attitude toward the church seems to be the most highly related to participation in religious activities, and attitude toward God as an influence on conduct the least positively related. An interesting question arises at this point regarding participation in religious activities as being more definitely related to social customs rather than to conceptions of God and attitudes toward the Idea of God.

In every case scores on the "Social Distance Index" were related negatively to those on the various measures of religious attitude and participation. In this connection there is to be noted a peculiar characteristic of religious expression. Religion, in its most complete development, tends to seek the fellowship of a common devotion. This roots back in its very nature as being a reaction to that which is held to be worthy the devotion of all man. As such, religion in its expression tends to create an exclusive fellowship; seeking to convert the individual and trans-

¹Alma P. Stack, "The Religious Attitudes and Activities of University Students." M. A. Thesis, Northwestern University, 1928. W. C. Eells, "Why Do College Students Go To Church?" Religious Education, XXI (August, 1926), p. 343.

form the world to a devotion to that object which it holds supreme. As a consequence, religious groups exhibit the phenomenon of proclaiming a gospel of brotherhood and enforcing a fellowship or membership exclusive in character.

Such a situation seems to underlie the conditions revealed in these data. Evidently, experience with and in the church group has not produced in these students tolerant attitudes toward other social groups; particularly other racial, occupational and religious groups. It is important to note here that while with a large majority of the group the trend of changes in degree of social distance or social prejudice was in the direction of more favorable attitudes, the predominant trend of change in religious attitudes was in the direction of more critical or unfavorable positions on the various scales of religious attitude, and away from the "traditional" or "orthodox" position.

Further interrelationships to be considered are those between religious attitudes and participation and such factors as intelligence, neurotic tendency, socio-economic status and scholastic ranking. There is indicated a slight relationship between neurotic tendency and unfavorable attitude toward the church. The correlation expressing this relationship is slightly larger at the close of the year than at the beginning. There was also shown a slight relationship between neurotic tendency and unfavorable attitude toward God as an influence on conduct. The findings here are given further significance when viewed in connection with the findings of Emme in a study of the adjustment problems of Freshmen in a church college.¹ In this latter investigation it was discovered that neurotic tendency was operating with a very high

¹E. E. Emme, "A Study of the Adjustment Problems of College Freshmen in a Church College." Ph. D. Thesis, University of Chicago, 1933.

significance in relation to the incidence of problems of adjustment in the area of religious experience.

The factor of intelligence is shown as having some relationship to attitudes toward God as an influence on conduct. Here there is a slight relationship between high intelligence quotient and unfavorable attitude. The factor of intelligence and that of scholastic ranking are related to participation in religious activities. In this case there is a slight relationship between both intelligence and high scholarship and lessened participation. There is here a rather definite suggestion that the development of intelligent and critical thinking results in less pronounced influence of the Idea of God on conduct, as well as less participation in religious activities. Somewhat the same situation was discovered by C. L. Stone in a group of Dartmouth students.¹

The factor of scholastic rank as indicated by the grade point average is shown as having a slight relationship to scores on the index of social distance, the tendency being for social distance or social prejudice to increase in relationship to higher scholastic ranking. The most feasible explanation here would seem to be that consciousness of status in the college group is contributory to the increase of social distance or social prejudice, and tends to overcome the intellectual factor.

The correlations expressing relationship between the other measures of religious attitude and participation and these four factors are all so low that no substantial relationship is shown as existing.

¹C. L. Stone, "Beliefs and Attitudes of College Freshmen." Unpublished Research Report. Hanover, New Hampshire: Dartmouth College, 1927.

Changes in Attitudes and Participation
and Related Influences

One of the most striking conclusions regarding the data is that the changes of attitude and participation were neither uniform with a given individual nor with the group, when all the measures employed are considered. The correlations between the scores of Series I and Series II, and the fact that a given individual may be found at the extreme of the group on one scale and near the mean on another, illustrates the variation in the changes of individuals. The fact that the central tendency of the group on certain of the scales moved in a negative direction, and on others in a positive direction, illustrates the lack of uniformity in the movement of the group as such, when all the scales are being considered. There is here indicated the complexity of the influences playing upon the students, as well as the operation of individual differences in background and experience.

This finding contrasts somewhat with that of the Syracuse University Reaction Study, where it was discovered that the general trend of change was quite uniform with respect to the various items that were employed as measures of attitude.¹ The difference here might lie in the fact that the Syracuse Reaction Study utilized the students' self-estimations as to changes, while the present investigation bases its conclusions on the employment of objective measures of attitude substantiated by case-study data, both being used as checks on the students' estimations.

The estimations made by the Freshmen as to factors influencing changes in religious attitudes and habits were classified into four groupings on the basis of the ranked order of frequency. These classifications were "the general process of becoming more

¹D. Katz and F. H. Allport, op. cit., chap. xvii.

mature," "contacts with fellow students and campus associations," "teaching in certain courses," and "work and other outside demands on time." Verification of these estimations was made in an analysis of the more objective criteria secured through the employment of the various measures of attitude and participation used in the investigation.

Included as possible indices of maturity are such factors as chronological age, scholastic rank and intelligence quotient. While some slight relationship between chronological age and participation in religious activities is to be found, changes in age within the time span of a college year do not seem to be related to changes in religious attitudes and participation.

There is, however, a rather definite indication of relationship between changes in participation and the intelligence quotient, which show that intelligence seems to be operating with some significance as a factor in relation to shifts toward less participation in religious activities. The elements comprising the general process of becoming more mature are so diffusive in character that they cannot be confined to the college environment nor completely isolated for identification. Hence, attention is turned to other factors of influence more specifically related to the college situation.

Analysis of the data indicated that the living situation of the students bears a definite relationship to changes in religious attitudes and participation. It is rather clearly shown that with reference to attitude toward the church, the students living at home were inclined to be more favorable as a group and to show less change in their attitudes than those living in other situations. The students living in private homes were shown to make the most change in their attitudes toward the church, a sub-

stantial majority of these changes being moves toward a more unfavorable position. The differences here are evidently related to the restraining influences of the home, or to the lack of these restraints in certain situations.

With reference to attitudes toward God, the students living in fraternity houses were indicated as being more "traditionally" inclined and manifesting less change in their attitudes toward God as Reality than those living in other situations; and, the students living in cooperative or rooming houses are shown as being more critical and manifesting more change in their attitudes toward God as an influence on conduct. The majority of the changes among the latter group were in the direction of a more unfavorable position.

With reference to the "Index of Participation" the students living at home are shown as more frequent in their participation in religious activities, as well as manifesting less change than those living in other situations. The women living in the college dormitory show the most pronounced changes in their participation in religious activities, practically all of which are toward lessened participation.

With reference to changes in social distance, the students living in cooperative or rooming houses show more decided shifts in attitude than those in other living situations. The changes here are such that the already favorable central tendency of this group moves even more definitely in the direction of a favorable position on the scale. The function of intimate social contact in reducing social distance or social prejudice is illustrated in this situation.

The third classification of factors of influence indicated by the Freshmen and verified by analysis of the data is that of the

"teaching in certain courses." The factor "influence of professors in classes," checked by a considerable number of students, might well be considered as intimately related to this factor of "teaching in certain courses." Here, the influence of courses other than those in religion, particularly the Social Science and Humanities Surveys, are shown as having some relationship to changes in attitudes toward the church. It is significant that the nineteen Freshmen estimating "other courses" as factors of influence show rather pronounced shift toward more favorable attitudes toward the church, and, that these same students showed less decrease in participation than did the majority of the total group. Case-study data indicates that both the content and technique of teaching in the courses mentioned contributed to the development of more critical attitudes, resulting in greater appreciation of the place of the church in society.

Those students who considered the course in Religion as having influence on changes show a shift in their attitudes toward God as an influence on conduct which is greater than that made by the total group. The changes in this instance are quite definitely toward more unfavorable attitudes. The technique of teaching is more often indicated as a contributory cause than is the content of the course.

The fourth classification of influences as estimated by the students which seems to have considerable influence on changes in religious attitudes and participation is that of "work or other outside demands on time." Here a significant relationship is shown to be operative only with respect to participation in religious activities. The difference in changes between those "working" and those "not working" is such that there would seem to be a significant relationship between the factor of work and a more pronounced

decrease in religious participation.

Other factors estimated by a considerable number of the Freshmen as having influence on changes in religious attitudes and participation are "reading outside of courses," "religious activities on the campus," and, "religious activities in the community." While the available data do not make it possible to relate these to more objective criteria, the trend of the case-study data is such as to substantiate the validity of their influence. The first mentioned of these is further shown by the case-study data as having relationship to the courses pursued, the reading in most instances being stimulated by the courses.

The trend of such findings is toward the identification of certain factors peculiar to the college environment as having an influential relationship to changes in religious attitudes and participation. Such an observation must be made in full recognition of the fact that not all the Freshmen estimated changes, nor were greater changes in score recorded for a minority of the group. The function of the home or local community background in the determination of the attitudes and habits of the "extremists" among the Freshmen has already been recognized. However, it would seem to be most clearly indicated by the data that influences peculiar to the college environment do have an influential relationship to such changes; notably the contacts of students with each other through the living situation, the teaching in certain courses involving both content and technique, the associations of the campus and the demands made upon the students' time by the necessity of working to support themselves in college.

A recognition of the influence of the college environment upon the changes in religious attitudes and participation made by the students is also to be found in the Syracuse University Re-

action Study and the investigation of the religious beliefs and attitudes of Northwestern University students made by Alma P. Stack.¹ In these studies much the same type of factors were discovered as being influential as in the present investigation, but organized differently in relation to each other in so far as order of rank and significance are concerned. In both of them the estimations of the students, unchecked by reference to any objective criteria, were used as data. Such differences as exist in findings would seem to be somewhat related to differences in technique of investigation.

However, the similarities in findings are much more substantial than the differences. Taken as a whole they point to the fact that among this group of Freshmen, and with college students in other situations, the most potent influences upon changes in religious attitudes and participation are to be found in the subtle and complex environmental factors peculiar to the social organization of the campus community. It is noteworthy that such factors of influence bulk larger than the direct inculcation of concepts and beliefs; the technique of teaching and relations with professors shown as being more potent than the content of courses.

Prominent among such influences is the effect of living in a college community upon such changes. The very fact of being in a different mode of social organization than that previously experienced by the students seems to contribute to the reaction against the compulsion of parents or local church groups endeavoring to secure conformity in religious attitudes and habits. Here it is not the viewpoints or habits upon which such compulsion is exercised as much as the fact of compulsion itself that is the objective of the reaction. A most suggestive explanation of the

¹D. Katz and F. H. Allport, op. cit., p. 312. Alma P. Stack, op. cit., Chapter on Conclusions.

processes operative here is the discussion of "psychological weaning" by Leta S. Hollingworth.¹ It would seem that the comparative "freedom" of the college community affords an opportunity for the acceleration of this process.

Another influence which seems to be operating here is that of contact through the living situations with persons of critical or radical attitudes, and habits of religious participation. The data show quite conclusively the function of the living situation as an influence on extreme changes, especially in the instances of the situations in "cooperative or rooming houses" and, "women living in the college dormitory." It is interesting to note that the first is a highly voluntary type of social grouping, while the second is rather incidental and somewhat voluntary in character.

Closely allied to the influence of the contacts in living situations is that of the development of intimate friendships in the college community. Here the case-study data regarding the influence of a "radical group" and "boy-girl friendship" may be cited as affording evidence on this point. The possibilities for the development of intimate contacts between persons possessing extremely conservative or radical attitudes on a particular issue in the comparative "freedom" of the college campus are illustrated in the data here discussed. A similar conclusion appears in the study made by Helen C. Griffin of 33 Seniors in Reed College. The statement made there would seem to be applicable to the findings of the present investigation, "changes already in progress are accelerated in the college by the atmosphere of critical inquiry and the influence of contacts with others holding more critical

¹Leta S. Hollingworth, The Psychology of the Adolescent, chap. iii. New York: D. Appleton and Company, 1928.

beliefs."¹

In summation it must be recognized that there is a clear indication, on the basis of both measurement and case-study data, that there were in the great majority of cases definite shifts in religious attitudes and habits. The dominant trend of change in religious attitudes is from positions which may be characterized as "traditional" to those which may be characterized as "liberal" or "critical." The dominant trend of change in habits of participation is toward less participation in religious activities. It is quite clearly indicated that influences peculiar to the college environment bear an influential relationship to such changes. These indications would point to a consideration of the change from one organization of mores and customs to another organization of mores and customs as the most potent influence underlying the changes in religious attitudes and habits on the part of college Freshmen. This is to say that, without reference to the type of community from which the student comes, the college community represents a difference from that social organization in which his prior experience has been developed.²

Implications

The conclusions here developed lead to certain implications for education as the endeavor to educate the growing person in religion is carried forward in view of the needs of the student and the goals sought in a program of religious education. The way in which the factors of influence arising out of the peculiarities

¹Helen C. Griffin, "Changes In the Religious Attitudes of College Students," Religious Education, XXIV (February, 1929), 159-164.

²M. H. Bickham, "Culture Clashes in College Communities," Religious Education, XXIV (May, 1929), 451-454. Lincoln Hale, "Problems of Transition from High School to College," Connecticut Committee on Transition from High School to College, New Haven, 1933. (Unpublished Report).

of the social organization of the campus community are related to changes in religious attitudes and participation offers the clue to the development of a most fruitful program of education in religion. The character of the attitudes and habits and the nature of the changes discovered in this investigation also afford an indication of the way in which education in religion may be carried forward.

The basic consideration is that attention must be directed to the total campus situation in all its ramifications and meaningful aspects. As is so clearly pointed out by W. C. Bower, it is obvious that a new technique is necessary.

When an attempt is made to get on the inside of the process so that education may go forward creatively in persons and groups, the techniques of instruction and training are no longer adequate. The new technique must get its pattern from the processes by which persons achieve intelligent, social, ethical, and spiritual personality, and from the processes by which the mores, purposes, and procedures of social life are reconstructed.¹

In the present discussion the injunction is laid down not on logical or theoretical considerations, but on the basis that the data indicate quite definitely that it is out of these processes that actual changes in religious attitudes and habits are being developed. Hence, a program for education of college Freshmen in religion must necessarily recognize the potent influences arising out of the existence of different and changing culture patterns in the college community as compared with that from which the student comes. Involved in such recognition is the function of such factors of influence on the development of religious attitudes and activities as; the type of living situation, the casual contacts with fellow students and members of the faculty, and, the

¹W. C. Bower, Character Through Creative Experience, pp. 17-18. Chicago: University of Chicago Press, 1930.

teaching in certain courses with a technique seemingly of greater significance than the content.

It is noteworthy that these factors of influence related to the college environment function, in the great majority of cases, to produce more pronounced changes in attitudes toward God as an influence on conduct than are to be noted with the other religious attitudes. The data indicate a diminishing degree of change in attitudes and concepts in the following order: (1) attitudes toward God as an influence on conduct; (2) attitudes toward the church; (3) attitudes toward the Bible; (4) attitudes toward God as Reality; (5) conceptions of God; and, (6) conceptions of Jesus.

Such a finding would point to a recognition of the transition to more critical attitudes and more intellectualized concepts as being accompanied by a separation of the idea or concept of God from social relations. To some extent this is to be expected, since a separation between such concepts and actual living as a result of the process of intellectualization is of rather common occurrence. Seemingly, the change from a situation in which the God-concept has the quality of a mysterium tremendum to one in which the idea of God is more clearly defined and the attitudes more sharply differentiated is accompanied by a recognizable degree of separation between the concept and social relationships. In the present instance, this trend is further substantiated by the fact that all the correlations between the measures of religious attitude or participation and the measures of social distance are negative in sign.

There is also clearly indicated the fact that in this group of college Freshmen the prevalent attitudes and the shifts in attitudes are the resultants of a combination of factors. Among these

the factors of social intimacy, social status, and group symbols in the form of traditions developed in the home background and the college community seem to have a more influential relationship than direct teaching of intellectualized concepts. However, it is also clear that there is a considerable degree of relationship between the prevalent attitudes or habits and the concepts, which may be stated not so much as a causal relationship but as an inter-connecting relationship. In a great many cases, these two aspects of socio-psychical life have become dissociated; concepts lagging behind attitudes and habits persisting in contradiction to concepts and attitudes.

When it is realized that the concepts and the attitudes arise contiguously out of a situation within the ongoing stream of activity, it is to be seen that any program designed to influence a change in attitudes cannot make its point of attack the concept or the attitude alone. To do so is to ignore the facts in the case, and rely upon a "carry-over" or "transfer" which is not shown as existent by experimental evidence. Rather, if intelligence is to deal effectively with the problems of re-education along this line, it will need to give its attention to a re-examination and re-organization of the situation; the stimuli, environing conditions and responses comprising it. On such a basis it must develop the necessary criticism and appreciations leading to re-education; not merely approach the problem by seeking to change the intellectualized concept - which is only one mode of response in the situation.¹

Such a situation clearly implies that if the teaching of religion is to be effective it might better be approached through

¹E. Faris, "Attitudes and Behaviour," American Journal of Sociology, XXXIV (September, 1928), 271.

other avenues than the criticism of concepts. The difficulties involved in this latter, and more common, approach are discussed by E. E. Aubrey:

To the student who brings to the college religious educator his conflict of inherited rationalizations with new scientific knowledge, two approaches are possible. The more common is to give him a new set of rationalizations which are harmonious with the latest word from science. Such a procedure simply replaces the old ideas with new ones which have been either inherited or worked out by the teacher. These the student accepts as new dogmas for old. No change in attitude has taken place. The student may still be as dogmatic and intolerant as of yore, only the particular dogma has been changed. His thinking is still as naive and subjective as before, and equally susceptible to "every wind of doctrine." This is the probably explanation of the common student phenomenon of the reactionary suddenly turned into an intolerant radical. Set over against this method is the one which seeks to analyze the process of rationalization itself. Instead of ready-to-wear ideas being handed to the student by the instructor, the two share a technique for handling all ideas. Recognizing that ideas are simply tools for organizing experience, the class proceeds to find out what experiences have produced the traditional ideas and to discover what changes in experience have occurred. This gives a method of handling all sets of beliefs and practices and makes the student critical even of the teacher's rationalizations, and hence on his guard against superimposition of any ideas foreign to his experience. We have here a definite development of attitude. The student becomes empirical, experimental, in his religious thinking, and hence tolerant of all facts - and forgetting that any man's opinions are facts in that man's life! Thus equipped to tackle new problems objectively, he comes to think in terms of life, and not merely ideas; and to him the confusion of theology with religion is no longer possible. This is what religious education should be: not the implanting of ideas as authorities for life, but the nurturing of attitudes as technique for the business of living.¹

The teaching of religion, then, means more than the criticism of concepts. It involves nothing less than the raising into consciousness of all meaningful aspects of the student's experience: the critical examination of these; an appraisal of them in the light of criteria developed in the process on the basis of present and racial experience; and finally, the lifting out of the highest values in terms of both attitudes and concepts, which then become

¹E. E. Aubrey, "An Experiment in College Religious Education," pp. 87-88. Ph. D. Dissertation, University of Chicago, 1926.

directive in further living and thinking. As such a process is carried forward on the basis of sound educational principles and in full recognition of the distinctive values of religion, the teaching of religion in the college would seem to be operating on an adequate and effective basis.

When such a process is developed the very characteristics of religious experience that make it religious seem to be operating at their optimum level of function. Indeed, religious education may then be said to be operating on a religious level, and the demands laid down in the discussion of these issues by W. C. Bower fully met.

The characteristically religious quality of experience lies in the integration of the values that are resident in all these more or less specialized activities in terms of the total meaning and worth of life and in the cosmic reference that is given to them. Religion is, therefore, not to be held responsible for the general content and pattern of the religious ideas and practices of a person or group. These derive directly from the supporting practical activities and interests of the person or group. The validity of religion does not rest, consequently, upon the correctness or permanence of this content or this pattern. The aspect of that experience which is distinctively religious and for which religion is responsible is the integration of the values that are resident in these more or less disparate areas of activity and interest into a total meaning and worth of life in terms of its relation to God.¹

¹W. C. Bower, op. cit., pp. 232-233.

APPENDIX

TABLE I

ATTITUDE TOWARD THE CHURCH - SERIES I

Score Interval	Men	Percent	Women	Percent	Total	Percent
0 - 1 . . .	..	.....	..	.....	..	.....
1 - 2 . . .	43	39.09	36	60.00	79	46.47
2 - 3 . . .	38	34.54	16	26.67	54	34.54
3 - 4 . . .	16	14.54	3	5.00	19	11.17
4 - 5 . . .	5	4.55	2	3.33	7	4.12
5 - 6 . . .	4	3.64	2	3.33	6	3.64
6 - 7 . . .	4	3.64	1	1.67	5	2.94
7 - 8 . . .	..	.....	..	.....	..	.....
8 - 9 . . .	..	.....	..	.....	..	.....
9 - 10 . . .	..	.....	..	.....	..	.....
10 - 11 . . .	..	.....	..	.....	..	.....
Totals . .	110	100.00	60	100.00	170	100.00
	Mean - 2.691		Mean - 2.184		Mean - 2.453	
	S.D. - 1.310		S.D. - 1.120		S.D. - 1.236	

TABLE II

ATTITUDE TOWARD GOD, REALITY - SERIES I

Score Interval	Men	Percent	Women	Percent	Total	Percent
0 - 1 . . .	..	.....	..	.....	..	.....
1 - 2 . . .	3	2.73	2	3.33	5	2.94
2 - 3 . . .	27	24.54	20	33.34	47	27.65
3 - 4 . . .	68	61.82	33	58.00	101	59.40
4 - 5 . . .	5	4.55	3	5.00	8	4.71
5 - 6 . . .	6	5.45	2	3.33	8	4.71
6 - 7 . . .	1	.91	..	.....	1	.59
7 - 8 . . .	..	.....	..	.....	..	.....
8 - 9 . . .	..	.....	..	.....	..	.....
9 - 10 . . .	..	.....	..	.....	..	.....
10 - 11 . . .	..	.....	..	.....	..	.....
Totals . .	110	100.00	60	100.00	170	100.00
	Mean - 3.382		Mean - 3.217		Mean - 3.334	
	S.D. - .828		S.D. - .755		S.D. - .807	

TABLE III
ATTITUDE TOWARD GOD, INFLUENCE - SERIES I

Score Interval	Men	Percent	Women	Percent	Total	Percent
0 - 1 . . .	..	.....	..	.....	..	.....
1 - 2 . . .	16	14.54	15	25.00	31	18.24
2 - 3 . . .	42	38.18	26	43.33	68	40.00
3 - 4 . . .	18	16.37	6	10.00	24	14.11
4 - 5 . . .	15	13.64	7	11.67	22	12.94
5 - 6 . . .	4	3.64	4	6.67	8	4.71
6 - 7 . . .	9	8.18	2	3.33	11	6.47
7 - 8 . . .	6	5.45	..	.....	6	3.53
8 - 9 . . .	..	.....	..	.....	..	.....
9 - 10 . . .	..	.....	..	.....	..	.....
10 - 11 . . .	..	.....	..	.....	..	.....
Totals . .	110	100.00	60	100.00	170	100.00
	Mean -	3.500	Mean -	2.917	Mean -	3.294
	S.D. -	1.680	S.D. -	1.330	S.D. -	1.600

TABLE IV
SOCIAL DISTANCE INDEX - SERIES I

Score Interval	Men	Percent	Women	Percent	Total	Percent
0 - 1 . . .	20	18.18	3	5.00	23	13.53
1 - 2 . . .	42	38.18	16	26.67	58	34.12
2 - 3 . . .	29	26.37	34	56.66	63	37.06
3 - 4 . . .	19	17.27	7	11.67	26	15.29
4 - 5 . . .	..	.....	..	.....	..	.....
5 - 6 . . .	..	.....	..	.....	..	.....
Totals . .	110	100.00	60	100.00	170	100.00
	Mean -	1.927	Mean -	2.250	Mean -	2.040
	S.D. -	.977	S.D. -	.722	S.D. -	.908

TABLE V

INDEX OF PARTICIPATION - SERIES I
(Religious Activities)

Score Interval	Men	Percent	Women	Percent	Total	Percent
0 - 5 . . .	..	.....	2	3.33	2	1.18
5 - 10 . . .	23	20.91	5	8.33	28	16.47
10 - 15 . . .	43	39.09	20	33.34	63	37.06
15 - 20 . . .	31	28.18	24	40.00	55	32.35
20 - 25 . . .	13	11.82	9	15.00	22	12.94
Totals . .	110	100.00	60	100.00	170	100.00
	Mean - 14.05 S.D. - 4.65		Mean - 15.25 S.D. - 4.78		Mean - 14.50 S.D. - 4.73	

TABLE VI

ATTITUDE TOWARD THE CHURCH - SERIES II

Score Interval	Men	Percent	Women	Percent	Total	Percent
0 - 1 . . .	..	.....	..	.....	..	.....
1 - 2 . . .	37	33.64	29	48.33	66	38.82
2 - 3 . . .	38	34.54	16	26.67	54	31.77
3 - 4 . . .	20	18.18	8	13.23	28	16.47
4 - 5 . . .	5	4.55	6	10.00	11	6.47
5 - 6 . . .	4	3.64	1	1.67	5	2.94
6 - 7 . . .	6	5.45	..	.....	6	3.53
7 - 8 . . .	..	.....	..	.....	..	.....
8 - 9 . . .	..	.....	..	.....	..	.....
9 - 10 . . .	..	.....	..	.....	..	.....
10 - 11 . . .	..	.....	..	.....	..	.....
Totals . .	110	100.00	60	100.00	170	100.00
	Mean - 2.764 S.D. - 1.350		Mean - 2.400 S.D. - 1.030		Mean - 2.635 S.D. - 1.270	

TABLE VII

ATTITUDE TOWARD GOD, REALITY - SERIES II

Score Interval	Men	Percent	Women	Percent	Total	Percent
0 - 1 . . .	..	.....	..	.....	..	.....
1 - 2 . . .	2	1.82	..	.....	2	1.18
2 - 3 . . .	53	48.17	35	58.33	88	51.76
3 - 4 . . .	42	38.18	21	35.00	63	37.06
4 - 5 . . .	3	2.73	2	3.33	5	2.94
5 - 6 . . .	4	3.64	1	1.67	5	2.94
6 - 7 . . .	4	3.64	1	1.67	5	2.94
7 - 8 . . .	1	.91	..	.....	1	.59
8 - 9 . . .	1	.91	..	.....	1	.59
9 - 10 . . .	..	.....	..	.....	..	.....
10 - 11 . . .	..	.....	..	.....	..	.....
Totals . .	110	100.00	60	100.00	170	100.00
	Mean - 2.809		Mean - 3.034		Mean - 3.194	
	S.D. - 1.460		S.D. - .901		S.D. - 1.060	

TABLE VIII

ATTITUDE TOWARD GOD, INFLUENCE - SERIES II

Score Interval	Men	Percent	Women	Percent	Total	Percent
0 - 1 . . .	..	.....	1	1.67	1	.59
1 - 2 . . .	27	24.55	20	33.34	47	27.65
2 - 3 . . .	27	24.55	15	25.00	42	24.70
3 - 4 . . .	17	15.45	6	10.00	23	13.53
4 - 5 . . .	16	14.54	11	18.32	27	15.88
5 - 6 . . .	10	9.09	4	6.67	14	8.23
6 - 7 . . .	7	6.36	1	1.67	8	4.71
7 - 8 . . .	4	3.64	2	3.33	6	3.53
8 - 9 . . .	2	1.82	..	.....	2	1.18
9 - 10 . . .	..	.....	..	.....	..	.....
10 - 11 . . .	..	.....	..	.....	..	.....
Totals . .	110	100.00	60	100.00	170	100.00
	Mean - 3.518		Mean - 3.084		Mean - 3.347	
	S.D. - 1.830		S.D. - 1.640		S.D. - 1.770	

TABLE IX

SOCIAL DISTANCE INDEX - SERIES II

Score Interval	Men	Percent	Women	Percent	Total	Percent
0 - 1 . . .	41	37.27	9	15.00	50	29.41
1 - 2 . . .	39	35.45	27	45.00	66	38.83
2 - 3 . . .	26	23.63	24	40.00	50	29.41
3 - 4 . . .	4	3.64	..	.....	4	2.35
4 - 5 . . .	..	.....	..	.....	..	.....
5 - 6 . . .	..	.....	..	.....	..	.....
Totals . .	110	100.00	60	100.00	170	100.00
	Mean - 1.436		Mean - 1.750		Mean - 1.600	
	S.D. - .867		S.D. - .698		S.D. - .825	

TABLE X

INDEX OF PARTICIPATION - SERIES II

(Religious Activities)

Score Interval	Men	Percent	Women	Percent	Total	Percent
0 - 5 . . .	7	6.36	4	6.67	11	6.47
5 - 10 . . .	37	33.64	17	28.33	54	31.77
10 - 15 . . .	45	40.91	22	36.67	67	39.42
15 - 20 . . .	15	13.64	14	23.33	29	17.04
20 - 25 . . .	6	5.45	3	5.00	9	5.30
Totals . .	110	100.00	60	100.00	170	100.00
	Mean - 11.41		Mean - 12.04		Mean - 11.60	
	S.D. - 4.73		S.D. - 4.94		S.D. - 4.44	

TABLE XI

SELF-ESTIMATED CHANGES IN RELIGIOUS ATTITUDES AND ACTIVITY

A. (170 Students)	Yes	No	More Religious Activity	Less Religious Activity	Indifference
Question: Has there been any change in your religious habits and attitudes since entering college?	122	48			
Has this change resulted in: More religious activity, Less religious activity, Indifference?.			44	48	30

B. Important Factors in Such Change	Order of Influence			
In Order of Rank (122 Students)	1st	2nd	3rd	Total
1. General process of becoming more mature. . .	43	15	11	69
2. Contacts with fellow students	29	28	10	67
3. The teaching in certain courses.	28	22	9	59
4. Other influences outside of college life (Not named).	5	9	21	35
5. Influence of professors in classes	1	16	18	35
6. Reading outside of courses	6	10	13	29
7. Religious activities on the campus	4	7	10	21
8. Religious activities in the community.	2	7	9	18
9. Personal influence of professors outside classes.	..	7	5	12
10. Outside demands on time.	4	1	2	7
11. Work outside	3	..	1	4
12. Not acquainted in community and churches . . .	1	..	1	2
14. Religious discussions.	1	..	..	1
14. Minister - local church.	1	..	..	1
14. Sleeping Sunday morning.	1	..	..	1
16. Y.M.C.A. or Y.W.C.A. on campus	..	..	3	3
17. Religious thought.	..	..	2	2
18. Athletics.	..	1	..	1
19. Indifference of other students	..	1	..	1
21. Chapel programs.	..	..	1	1
21. Reaction to former teaching.	..	..	1	1
21. Influence of home community.	..	..	1	1

TABLE XI - CONTINUED

C. Courses		Order of Influence			
In Order of Rank	(54 Students)	1st	2nd	3rd	Total
1. Religion		20	14	3	37
2. Humanities Survey		2	3	.	5
3. Social Science Survey		1	2	2	5
4. Chemistry		2	1	.	3
5. Physical Science Survey		2	.	.	2
6. Course (Not named)		1	.	.	1
7.5. Biology		..	1	.	1
7.5. English		..	1	.	1
10.5. Botany		..	..	1	1
10.5. History		..	..	1	1
10.5. Sociology		..	..	.	1
10.5. Most all of them		..	..	.	1

